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The Masonic Craftsman

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In This Issue: Is the Lodge a Monarchy or An Autocracy?

March, 1936]

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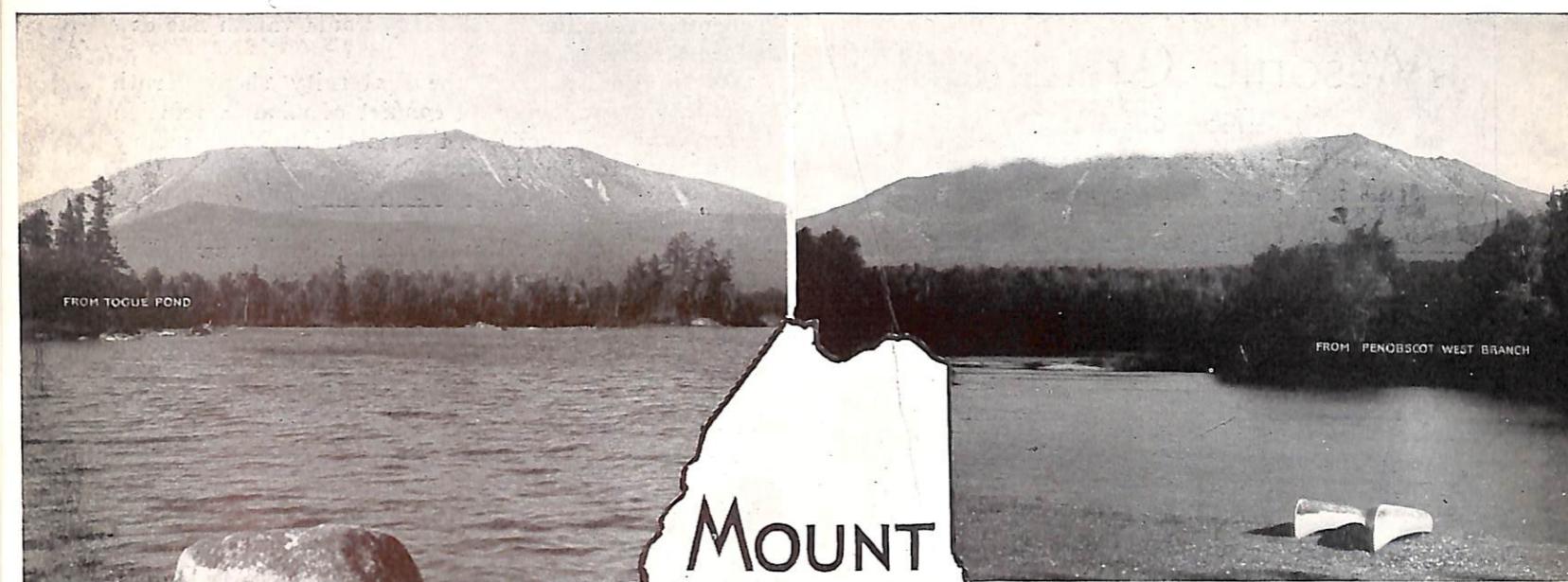
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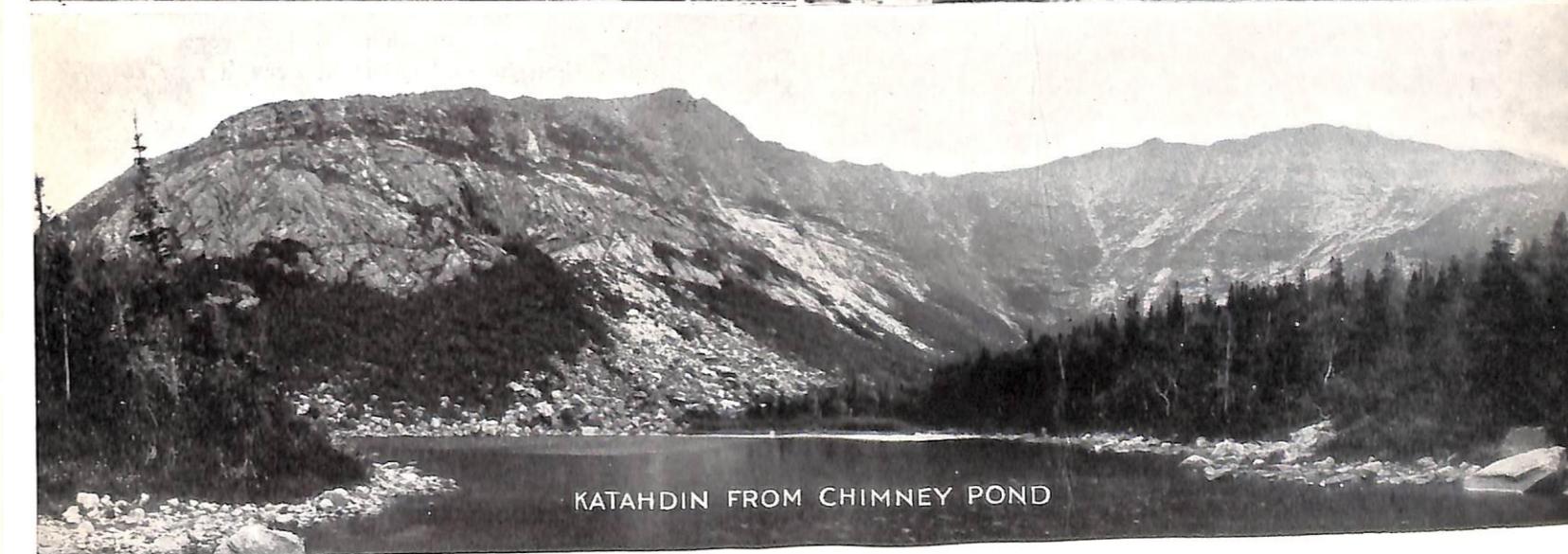
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OBITER DICTA People ponder much upon the Masonic fraternity. Both in and out of it men continually seek to ascertain its purpose and objectives: its *raison d'être*.

It's a fair question to ask: What is Freemasonry? Yet few are qualified to answer it completely. To do so would require many pages of this magazine and in the end a full elucidation would make the matter only more confusing, if possible, than it now is. Hence only the essential elements may be profitably considered.

Founded hundreds of years ago by men seeking to render service to other men—their Craft brothers—during their travels in foreign countries; supplying them with signs and words of identification that wherever they might be, they might be known, the organization served in the beginning to distinguish and set apart a growing group performing worthy works of philanthropy, of beauty, and practical usefulness.

Later, as the name and fame of Freemasonry spread, people came to see that the bonds of fraternity set up meant something really worth while, increasing interest was manifested, and more and more men sought to affiliate with it.

The measure of its value did not increase with the growth of numbers, however. Instead, the intensive merit of its earlier days become somewhat diluted, only those whose intelligence and diligence in a search for truth securing its full benefits. Those who sought to secure material advantage and little else by the association and unmindful of the responsibility laid upon them in the obligations they assumed, lost, because of this selfishness, much that they sought after and desired.

Yet in spite of indifference and distractions inherent in a changing day and age, Freemasonry has steadfastly maintained, and will continue to maintain, a set of ideals based upon truths which are unchanged and unchangeable.

These truths are not affected by economic, sociological or political changes.

Religions cater to the spiritual comfort of individuals, and have brought comfort to many. Yet because there are differences in dogma confusion often prevents the fullest acceptance of their dicta—wonderment assails and doubt prevails. In the light of incomplete knowledge it cannot be otherwise.

Not so in Freemasonry. Its elements are simple: a proclaimed belief in God as the Supreme Architect of the Universe, physical and spiritual, and an acknowledgement that, as His creatures, men have a bounden duty to help, aid and assist each other in the vicissi-

tudes of life. No chance for confusion here. Given the practise of the Golden Rule universally and the problems disturbing the world today would vanish like dew before the rising sun.

Within and without the fraternity simple truth should hold sway over all conflict of mind in relation to both the spiritual and the material. Freemasonry is dedicated to that ideal.

FOLLY Delmar D. Darrah, who should know better

(he is a past grand master and as well a student and writer on Masonic topics of considerable reputation), makes the rather remarkable suggestion in a recent issue of a Peoria publication devoted to Freemasonry, that "Now is the time when Masons should present the value of membership in the Masonic fraternity to worthy men, and make it clear to them that the membership is desirable, and will be gladly accepted. Call this solicitation if you will, but *it is the one thing that will be necessary to save the fraternity.*"

One might say, were he disposed to, that if there is one way to destroy the fraternity, this plan or proposal is *IT*. Brother Darrah knows, as well as any, that the strength of the fraternity lies not in its numerical strength, but in the practical application of its principles.

If a policy of high pressure salesmanship is to be pursued, then indeed the doom of the Craft in this country will be sounded. No one, knowing the limitless bounds to which such a policy is capable of being carried, will doubt this. Proof lies all about in the wreckage resulting from other typically American promotional activities, two of which, the stock market debacle of '28-'29 and the Florida land boom, will serve to illustrate.

No. If Freemasonry is to succeed in its mission it will be necessary to purge it from extraneous and dangerous appendages and innovations; and to build up a more definite and tangible understanding of its primary impulses and objectives.

Under competent leadership which recognizes changing conditions, and is willing to adapt itself without loss of vision, it can accomplish much in a regeneration of healthy thought and spiritual growth now so sorely needed.

The thing easiest obtained is not always the thing most valued. Commonness cheapens. To be desired, the goal is often most difficult to attain: yet for that very reason effort is stimulated. To secure by solicitation a great influx of members, and to leave these men

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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Alfred Hampden Moorhouse, Editor and Publisher.

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ignorant of the fundamental principles of Freemasonry, which unfortunately, is in large part true today, would be the height of folly.

Brother Darrah may have sought to shock the susceptibilities of the Craft by his suggestion; to stir it to some livelier action perchance. We doubt that he was entirely sincere in his startling suggestion. Certainly the best minds of the fraternity will strive to improve the *quality* of the Craft rather than increase its numbers by any policy of "selling" Freemasonry.

GOULD The Masonic fraternity is the recipient this 1936

year of a very real contribution to its literature in the form of a History of Freemasonry which has been brought up to date and which provides to all who seek, knowledge pertaining to the Craft which is of incalculable value.

Dealing as it does with Freemasonry throughout the world the new "Gould's History of Freemasonry"** is a story of momentous interest. Edited for England by Dudley Wright of the *Masonic News* and for the United States of America by Melvin M. Johnson, M.P. Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction and by J. Edward Allen, foreign correspondent and reviewer, it contains a wealth of information indispensable to the member who would be well-informed.

Brought up to date by the scholarly efforts of a distinguished editorial staff, these volumes strike the highest note yet sounded in Masonic literature. The scope of the work is amazing.

As Melvin Johnson says in his foreword to the first volume, "Gould was the Thucydides of Masonic history. The Masonic histories before his day belong on the shelves with books of mythology and fairy tales . . ." Now we have a history which all men may read and really depend upon for accuracy and comprehensiveness.

A review of this outstanding publishing achievement would be too lengthy for this page. That must be deferred to a future time when opportunity has been afforded to digest, at least in part, the wealth of chronological incident in ancient and contemporary history which is contained within the covers of these volumes.

Congratulations are in order: to the Craft upon their good fortune in being able to get the story of Freemasonry in authentic, interesting, understandable

clarity; to the publishers, Messrs. Charles Scribner's Sons, upon a worthy work, beautifully printed and bound; to the distinguished editors who have unstintedly exercised their talents to give readers a history in which the whole Craft may take pride.

As time passes, this new History of Freemasonry will grow increasingly in value. Readers will find their Craft knowledge vastly improved and their pride immeasurably strengthened.

*Charles Scribner's Sons, New York. 6 vols. 8" x 10 1/2" app. 2400 pp.

VENOM For pure hatred of Freemasonry and all its ideals it would be difficult to match the contents of a pamphlet compiled by one Reverend George Clune, B.A., L.P.H., B.C.L.

In this treatise, of thirty-six pages, with cover vividly portraying (presumably as representing the fraternity) a Mephistophelean head—is an assemblage of excerpts from Roman Catholic and other sources ranging from the denunciations of the Popes to quotations from *The New Age*, which is the journal of the Southern Masonic Jurisdiction of the A. A. Scottish Rite. These excerpts, cleverly chosen, are unqualifiedly intended to strengthen the motive of the pamphleteer in discrediting Freemasonry and to prove that the fraternity is the outstanding enemy of the world, instigator of all strife and the acme of incarnate sin. The attack upon the Craft would be comic by reason of its unadulterated and inaccurate vindictiveness, were it not for the fact that there are ignorant people in the world willing to believe it.

The particular copy of the pamphlet we have seen arrived via Quebec province—a fertile field for the reception of such literature (?), steeped in the ignorance and superstition of the Middle Ages, where there is scant access to intellectual Light of any sort other than that which has been filtered through church channels; it bears the imprint "Printed in Ireland". If any further argument were needed to justify the suspicion that the Roman Church hates the Craft with an undying hatred this pamphlet is *IT* with capital letters.

It would perhaps be well to ignore such prejudiced writings: for the truth is not in them. Charges and countercharges, accusations of iniquity in every form and the blame for every crime has been laid against Freemasonry before. They carry to the intelligent mind their own condemnation.

L'ENVOI

*When Earth's last picture is painted
and the tubes are twisted and
dried,
And the oldest color has faded and the
youngest critic has died,
We shall rest and, faith, we shall need
to—lie down for an eon or two
Till the Master of All good workmen
shall set us to work anew.*

*And those that are good shall be happy,
they shall sit in a golden chair
They shall splash on a ten league can-
vas with brushes of comet's hair.
They shall find real Saints to draw
from—Magdalene, Peter and Paul
They shall work for an age at a sitting
and never be tired at all.*

*And only the Master shall praise them
and only the Master shall blame
And no one shall work for money and
no one shall work for fame.
But each for the joy of working, each
in his separate star
Shall draw the things as he sees them
for the God of things as they are.*

—RUDYARD KIPLING.

A
Monthly
Symposium

Monarchy or Autocracy?

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

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MILWAUKEE

NEITHER

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston, Mass.

THE question set up by the title "Is the Lodge a Monarchy or an Autocracy?" cannot properly be said to limit the choice of government nor bound its functions. For the lodge is neither. As a unit in a much larger organization the lodge is bound by a set of rules and regulations which circumscribe its actions and that of the Master who rules and governs it.



a monarchy or an autocracy is in the generally accepted sense of that term predicated upon such a condition.

In the larger sense of the fraternity as a whole it would seem that the term theocracy might better apply to it, for in the abstract men as Masons in lodge groups are but following precepts of the Divine Creator through the instrumentality of His agent in the shape of a Master freely elected by his fellows to lead them, and known for peculiar qualities of fitness for the purpose. The fraternity exists, does its work, makes appeal to serious minded men of discernment largely because of this.

Experiments in government are not a new thing. To record of control of groups and nations has progressed from the tribal chieftainship, where force largely dominated, to the present democratic plan of the United States of America. There have been weaknesses in all and their overthrow, by force or otherwise, constitutes the most interesting phase of history, recorded and otherwise. The lives and habits of the human race have been largely molded by government.

Coming to the specific form of government or control of "the lodge" as pertaining to the Masonic fraternity, what do we find: A system of annual elections to the Mastership of men chosen for qualities of leadership, sympathy, intelligence, discernment and executive ability necessary to rule and govern "as the Sun rules the day and the Moon governs the night." A large order for the Master truly, and yet in the main, when it is considered that he is almost invariably the unanimous choice of his lodge brethren, about the

nearest approach to pure democracy. The Master, while seemingly supreme in his office, is yet bound by strong ties, actual and implied, to execute the will of the membership. While still wearing his hat and jewel as symbols of his authority within the lodge room he cannot be said to be a monarch, nor yet an autocrat. He has the powers of neither. So the query falls rather flat. His actions are circumscribed by a higher power.

All Masons, however exalted in office, serve one Supreme Architect. Lodges are but groups of Masons, in turn units in a larger monotheistic organization which has been "erected to God . . .".

A recital of the various rules for the government of lodges in the constitutions and by-laws of all the grand lodges would be tedious and beyond the scope of this synopsis. Hence only a general statement is appropriate.

In the narrower sense doubtless a variety of opinions as to the precise character of the government of lodges exists. It is essential, however, to true harmony, to seek beyond the nearer view a vision of the true purpose of the Craft, subordinating petty opinion and supporting its broader aims.

A CONSTITUTIONAL MONARCHY

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

IF someone would define for this writer the distinction between a monarchy and an autocracy, the task of discussing our subject for this month would be simplified. According to our—possibly limited—understanding, the terms are synonymous, although of course we appreciate that the authority of a monarch may be curtailed while that of an autocrat cannot be.

King George V was a monarch, but his authority was drastically curtailed, as is that of his son, Edward VIII. On the other hand, the authority of Czar Nicholas of Russia — an autocrat — was practically unlimited.

Accepting this understanding of the terms as a basis for our discussion, it can be said that the government of our Masonic lodges is a monarchial form of government, but, like the government of England, it is a constitutional monarchy. The worshipful master of a lodge, as regards his powers and rights while presiding as such officer, is undoubtedly and unquestionably a monarch; yet there is a higher power to which appeal



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may be taken from his ruling and to which he owes obedience—the grand lodge of his jurisdiction. Therein is the difference. An autocrat has no superior, a monarch may have.

The master of a lodge is vested with autocratic power in his own lodge. He may convene it when and where he pleases—subject to the by-laws; his rulings are absolute and his control over his lodge and its business is absolute and final, subject only to appeal to grand lodge.

Mackey says: "The power of a master in his lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision to that of the lodge. He is responsible for his conduct to grand lodge alone, and to that body must every complaint be made . . .".

His powers also are circumscribed by the ancient landmarks, charges, and regulations, constitutions and laws of grand lodge and the by-laws of his lodge, and from these he may not deviate.

With these exceptions the master of a lodge is an absolute autocrat, subject to no man—so far as the lodge is concerned. He can thus be rightfully and properly classed as a constitutional monarch with many of the attributes of an autocrat.

The fact that so comparatively few masters have or do abuse their prerogatives speaks well, not only for their Masonry, but for their common sense as well.

FREEMASONRY A UNIQUE INSTITUTION

By W. C. RAPP
Editor *Masonic Chronicler*, Chicago

WHETHER a Masonic lodge, grand lodge or the institution Freemasonry as a whole should be classed as a monarchy or an autocracy, is a topic which should be assigned to Masonic jurists, and an analytic dissertation on the subject by Dean Roscoe L. Pound or some other authority would be of greater interest than a mere discussion as to the precise definition of the words "monarchy" and "autocracy."

Freemasonry in many ways does not confine itself to conventionalized standards. Its jurisprudence, its system of laws, its parliamentary practice and its ethics show marked divergence from those of other societies and associations. Hence it is difficult or impossible to measure the fraternity by standards applied to other organizations.

Our query particularly refers to the status of a subordinate or constituent lodge, and beneath the surface there appears to snuggle the question whether a lodge is subject to the arbitrary rule of the master or is a self-governing body. It is neither. The master is invested with power and authority far beyond that possessed by the presiding officer of an ordinary deliberative body. He may, for the moment, thwart the will and judgment of the members of the lodge, even if the latter are unanimously opposed to his views and actions. No appeal from his decision may be taken to the lodge. Yet he is held strictly accountable for his



actions to a higher authority, to which an appeal may be taken by any member of the lodge. The master may not safely transgress or permit departure from the by-laws of the lodge, framed by itself, the laws of the grand lodge or the unwritten laws of the fraternity. He owes his selection as master to the suffrage of his brethren, and will shortly be displaced by his successor. Such definite and far-reaching limitations on his power are certainly not compatible with sovereignty.

It is apparent that the lodge itself is not a monarchy. The consent of a higher power—grand lodge—was necessary for its establishment, and its existence may be terminated at any time by the same power. The laws of grand lodge prescribe and limit its activities and conduct almost to the most minute detail, leaving it scarcely an iota of discretionary capacity. Being neither sovereign, independent nor self-governing, the lodge is not an autocracy.

A grand lodge comes nearer to being an autocracy, as it is the sovereign Masonic authority in its own jurisdiction, exercising undisputed legislative judicial and executive functions, the only limitations placed upon it being the basic principles of the institution, the rather indefinite Landmarks and the traditional usages and customs of the Craft. It cannot be ruled by an autocrat, however, for the equality of all Masons is a fundamental principle of the fraternity. A grand lodge might ignore or set aside these traditional restrictions, if it saw fit to do so, but this would place it outside the pale of recognition and intercourse with other grand lodges.

Perhaps a happy definition of Freemasonry as a whole may be found in the declaration of Mackey that "societies are but empires, kingdoms or republics in miniature."

NEITHER TERM TRULY EXPRESSIVE

By Jos. E. MORCOMBE
Editor *Masonic World*, San Francisco

"IS the Lodge a Monarchy or an Autocracy?" Our question for the month can take one into a field of controversy, or it may be more profitably confined to definitions, which will reveal that disputants differ on terms rather than facts.

The word "monarchy" is capable of being variously defined. It may denote a complete despotism, or it may shade through many meanings to represent a mild constitutional form of rule, in which the sovereign is hardly more than a figure-head or symbol of the national unity. On the other hand, an "autocracy" connotes a manner of rule by a person or a group, without control in any form by the governed. This, in modern times, takes form as a dictatorship; it is, however camouflaged, a despotism.

Our question is thus narrowed to determine between a method of government personal and uncontrolled, and a constitutional rulership, with suitable checks provided to guard against usurpation of authority. Thus stated, there will be few to argue that Masonry, whether of lodge or grand lodge, is an autocracy.



Some of the older authorities of the Craft, being still under the spell of baseless tradition and unreliable history, had not hesitated to declare that the master is absolute in his lodge. Such pronouncement is at once disposed of by fact that such official is strictly responsible in his official conduct to the grand master and to the grand lodge. He can at any time be suspended or removed from place for violation of the rules prescribed for his constant observance. Therefore the term "absolute" falls of its own weight. All such statements are to be classed as of the voluminous apocrypha of Freemasonry, having no more than a mystic value, and being wholly superseded by clear legislation and common-sensed exegesis.

Controversy has arisen because now and again one elevated to rule the lodge or to occupy the Grand East, relying upon some vague statement, has sought an undue extension of authority. Such persons have followed the course of reasoning that served ambitious monarchs in the past, who claimed for the crown a surplausage of power because of the lack of direct prohibitive and forceful legislation. But this is an outworn doctrine; it was the last resort of those who held to Divine Right. The dictum that "The king can do no wrong," still survives, but as a mere legal

theorem, justified by the fact that real responsibility for governing rests elsewhere than in the reigning sovereign.

It is only the complaisance or the indifference of the membership that sometimes permits the master to assume an autocratic attitude. Masonic codes provide a sufficient curb on any such usurpation of authority. In an active and informed lodge a master, inclined to overstep the bounds of lawful rule, is likely to find himself at short tether, and that without appeal to the grand master. The lodge that permits itself to be "bossed" at the mere will or whim of its master, ignorant and presumptuous, deserves no better fate.

We may therefore conclude that an "autocracy" would be a complete negation of Masonry, wherein all men are equals. And a monarchy, unless it be strictly defined in constitutional terms, would also be a misnomer. Why not then rather say that a Masonic lodge is a miniature republic, in which those placed in positions of trust and responsibility are there as representative of the brethren, who have elevated them because of outstanding worthiness, but with ultimate authority resting immutably in the body of the lodge?

The Winter of Liberty

Address by R.W. and REV. DR. JOSEPH FORT NEWTON, Chaplain of the Masonic Service Association of the United States, before the Seventeenth Annual Meeting of that Organization, February 21, 1936, Washington, D. C.

Some time ago, through the kindness of a very dear friend, I read a sermon that was preached 140 years ago. Not many sermons last that long, though they may seem to do so while you listen to them! And naturally so, because the sermon is food for the day—like the manna in the wilderness, it does not often keep for the morrow. It is addressed to a certain need or problem or sorrow, and when that need is met its reason for being has ceased to be.

This sermon was preached in the "universal meeting house" in Boston on February 19, 1795, by the Reverend John Murray, an able, influential minister of that time, the founder, in fact, of one of the smaller communions in that city.

On the title page is: "Printed at the request of many friends." But knowing something of the human passion for self expression, "I ha'e me doots" about that, as the Scotch would say. Still, it must have been so, because this sermon was reprinted in 1813, eighteen years later, and on the title page of that second edition is: "As a consequence of solicitation of respectable character." And those words give you a key to the style of the sermon, which was as ponderous as a procession of elephants. In those days nobody used a little word, apparently, if he could possibly think of a big one! Even a love-letter of that day reads like a passage from an oration of Edmund Burke. If you doubt it, look into the letters of Washington and Lafayette.

They are love letters; they are warm and very real, when you translate them out of their stilted diction into our more homey speech.

The occasion of this sermon was a day set apart by President Washington on which to give thanks, among other things, for the suppression of the Whisky Rebellion in Pennsylvania a few months before. As a matter of fact, it was not much of a rebellion. A few farmers in the western part of the State, angered by the whisky tax, resisted, and in their excitement manhandled an officer. President Washington sent 15,000 militiamen to the State to arrest the leaders and to put an end to the disturbance, for doing which he was called a dictator, a tyrant, and the stepfather of his country! But over the country at large there was a feeling of relief and rejoicing and thanksgiving. The point of it all was that it was the first test of the new Federal Government as to its ability to keep order and to enforce law. Having shown its ability to do so, everywhere men felt a sense of national unity and stability and security, and for that reason they poured out their hearts in thanksgiving. One feels that joy in the heart of the preacher and its response in the hearts of his hearers. Behind the grandiloquent style of his sermon was a man who loved his country, who rejoiced in its liberty under law, and led his people in thanking God for those blessings. That was the springtime of liberty in the world, and the hearts of men were beating high. Religious liberty—the right of each soul to worship God in the way it loved best. No wonder a thrill passed through our country!

Today, brethren, is the winter of liberty in the world! The Prime Minister of France said only a few

months ago that as a race we have slipped back three centuries in the last twenty years. It is an appalling fact, if true. General Smuts, of South Africa, one of the ablest men now living, tells us that there is less liberty upon the earth now than ever at any time since the beginning of our era. He has made a survey of the world situation, and he sees parades strutting to and fro in colored shirts of various hues, and what he sees behind that pageant is not so much a desire for war or even a threat of another world war, but the death and burial of the liberties of mankind.

The Italian Dictator tells us plainly that liberty is dead, that it is a stinking carcass and ought to be interred! All the new ideas of the functions of a state, communism, fascism, naziism, all the alien isms, are founded upon one common idea—the denial of liberty, not as a temporary expedient, but as a final principle.

As Freemasons who love liberty, we are the men to be deeply concerned about this most amazing fact in all modern history, for when liberty goes, everything goes, and Freemasonry is one of the first. The first thing a dictator does is to close all Masonic lodges. The story of the part which our fraternity played in the founding of our country, basing its laws upon the basis of liberty, is a great romance. We need not retell it; but it will a far-off, if not forgotten, legend if the tendency of mind and the drift of the world today goes on as it is.

What lies back of this astonishing development, which I venture to think no one, even in his most pessimistic moment a few years ago, even dreamed in a nightmare? Why is it that over large areas of the earth liberty has entirely disappeared? For one reason, in many places it had no chance at all: the people were not ready for it: they had no preparation for it, no training. That was true in Russia. Debilitated by ages of despotism, when liberty came to them they did not recognize it, did not know what to do with it. The mild and reasonable constitution of the Kerensky regime was quickly crushed by the ruthless forces released by revolution, and it had no ghost of a chance.

The same was true in less degree in Germany. No one has a greater admiration for the genius of the German people and no one can possibly be more deeply indebted to them for their rich culture, than I. And yet it is a fact that the German people had had almost no training in the laws, the ways and uses of liberty. So their republic soon disintegrated and disappeared.

In still less degree the same is true of Italy, though it hurts some of us deeply to think that the land of Garibaldi and Mazzini and Cavour, three great Masons, who achieved unity and liberty, should now be a land ruled by a dictator who tells us that liberty is a stinking carcass.

There are some bright spots on the other side of the picture. The Czech Republic is keeping the faith, due largely to the genius and character of the President of that country, just recently retired, and of great age. When I went to London as a minister to the City Temple, in 1916, Dr. Masaryk was living in London with his daughter Olga, an exile from his country with a price on his head. We had met years before in the University of Iowa. We renewed our friendship and he became a parishioner of mine at the City Temple. We were much together. He was lonely, he and

his daughter, and we were new in England and rather lonely. He is one of the few authentically great men I have known in my time. To know him is a kind of religion. He is a realist in his thinking, an idealist in his faith, and he has kept the holiest faith of mankind, which is faith in liberty. One of the few good things which came out of the Great War and the little peace, was that he was made President of his republic for life.

But, going further back, what is the real reason for this unbelievable debacle? Why did men suddenly become "Red" or "Black", not grudgingly but gladly surrendering all individual liberty? What was back of it? The threat of anarchy! If you look into the

facts you will discover that in each case disintegration had gone so far that that country was tottering on the edge of utter chaos. That was true in Italy. Almost, authority had gone. Powerful groups were struggling against each other to grasp power. By the magic of his personality Mussolini grasped power. The people gave it to him. They said, "What security can we have in all these conflicting voices and quarreling groups?" And the power they did not give him he took steps to take. He saved his country from utter anarchy.

The same was true in Germany. Five years ago, visiting with my family in Munich, I tried to drop into one of the Hitler meetings. It was packed and jammed with German youth. I could not get in, but I could hear his voice—not a German voice. It is different in its inflection: thrilling and compelling in its power.

Later in the evening, talking to a dear old German jurist who had lived in England and had visited in America, so that we could communicate freely, I said to him, "What is going to come out of a movement like this? Aren't you alarmed?" And he looked at me with a look of half-pity and said, "Do you think staid, conservative people like the Germans can be swept off their feet by a man of that sort?"

Five years ago, that was!

It was the threat of an all-consuming anarchy. Wherever it is a choice between anarchy and autocracy, men will naturally choose autocracy, if only because it gives some order and some stability.

This lesson is for us and for all men everywhere. Sinclair Lewis has written a book entitled, "It Can't Happen Here," meaning that these alien isms that infect the world cannot infect us. Let us hope, let us pray, that he is right; but are we sure about that? Is Lewis himself so sure? Does not the very passionateness with which he wrote his story betray a haunting fear. He doth "protest too much" and too violently. In his deep heart he knows it can happen here. It can happen anywhere, because human nature is the same everywhere, and when disintegration goes so far, then anything can happen.

There is still a further reason—trying to go a little deeper down: and that is that we have today, brethren, no common philosophy, no sovereign religion, to use that blessed term, able to control and direct the corporate life of mankind.

In the Middle Ages there was an excellent philosophy held by all men everywhere in all our western world. It is no longer so. Our thinking today is like the character in the Stephen Leacock story who

"mounted his horse and rode rapidly in every direction."

The cultural unity of the world is broken, shattered. There is not one single thing about which the world can agree, no common engagement that the nations can make with any certainty that it will be kept. Hence the shuddering sense of insecurity everywhere; and each man of us feels it in his own heart and in his own home.

The magic word of our forefathers was Liberty. It was the brightest star in their sky. To it they gave their devotion and were willing to give their lives. Many of them did pay the last full measure of devotion.

The magic word of our fathers was Progress. They seemed to be living under lifting skies and lengthening vistas. Nothing seemed impossible to mankind. New truths were falling in every direction from the sky. Then our glittering car of progress suddenly skidded into a ditch and turned turtle in the World War. Before that we seemed to hold a philosophy of automatic progress onward and upward forever, as if humanity were riding on a divine escalator. But that escalator broke down.

What is the magic word today? It is in all our hearts. It is the word Security. Not only security for what we have earned and therefore own, but security for the very existence of society not only for what we have but for what we are. We want some sense of permanence in the world, something that is dependable. And it is this haunting hunger for security and stability that leads men, sometimes, to desperate measures.

But there is another reason, to try to go a little farther down. Perhaps, after all, we are in the presence of a change stupendous and immeasurable in its meaning and scope, a change as great as that which came about with the advent of Jesus, who centered all responsibility and all human worth in personality. The Christian religion stands or falls with the worth of human personality. The spirit of a little child is more valuable, more precious, than a cathedral or a temple—and anyone who causes one of these little ones to stumble, said Jesus, it were better for him to have a millstone tied about his neck and to be thrown in the depths of the sea.

Today all the influences of human life and its tendencies are just the other way, toward the depression, the depreciation of the value of the individual personality; an age of mass movements and mass thinking. We try to prove things by parades and the counting of noses and in other strange ways. All the precedent is against what was the most precious in the thought and teaching of Jesus.

Is it possible, then, that we are on the eve of a different era and a different way of thinking? Let me try to make plain what is in my mind. One of my dear friends is a professor of philosophy in Germany. We became friends in his student days in this country. That is the only thing we now agree about, that we are friends, and we propose to remain so no matter what may happen. In the old days we used to discuss things; that is, we would talk in a friendly fireside chat, he using a poker and I the tongs; and we write to each other in just that spirit today. One of my last letters from him was something like this:

"When will you Americans ever wake up? If you will get your eyes open you will see that your charming philosophy of individual liberty is as dead as the dodo, and ought to be. It is a hangover from the eighteenth century and has no place in the modern world. Today the unit, the central, supreme thing is not the individual, but the community. Who dies if Germany lives? Who lives if Germany dies? You think it strange that we should give up all our individual liberty that the community may live."

That is his point of view. To him my philosophy is a quaint survival of the eighteenth century, a curiosity long since left behind. To me his philosophy looks like the apotheosis of the herd mind, and belongs farther back than the eighteenth century, much farther back. Yet he is a great scholar; he is a great Christian teacher.

Can those two points of view ever be reconciled? Are we entering a new age, whether we want to do so or not, in which there will have to be a modification of our sense of individual liberty, more and more sacrifice of the individual for the common good? It is something to think about, and I am presenting this matter here because this group is one of extraordinary thoughtful men, leaders of a great fraternal order all over the United States. I am trying, by thinking out loud in this way with you, in this moment and mood of conference, to enable us to understand what is going on in the world round about us. It is no good having a petrified mind, inelastic and unresponsive and impossible to adjust to a fairly new situation. If you ever reach that period you are dead, my brethren; you are dead and ought to be celebrated by the committee on necrology. When we cease to grow, we die.

We live in a changing world, whether we like it or not. The change is radical and profound. Thomas Hardy thought that the world would be much happier if, at some lofty moment, it could be stopped and be made to stay. Lord Tennyson was wiser when he said: "The old order changeth, yielding place to new; And God fulfills himself in many ways, Lest one good custom should corrupt the world,"

not because it is good, but because it has become a custom, an incrustation over the human mind.

It cheered my heart to hear a great Mason, a great man whom I so much admire, at the Conference of Grand Masters this morning—Brother Judge Scudder—declare himself still an optimist, still one who believes that the world is moving forward and not backward, upward and not downward. As a dear old country preacher said about the Apostle Paul, "I fully agree with him," though I can't always see which way it is going and the fog is very thick. But I do not believe that the world has slipped out of the hands of God. If some things are falling down it is because they were not worthy to stand; and only the things that cannot be shaken will endure or ought to endure.

Not so very long ago the door of my study opened and a frail little man entered, shy and soft-spoken, bringing a letter of greeting from Past Grand Master Louis Block, one of the dearest friends I ever had. It was he who made me his grand chaplain when he became grand master of the Grand Lodge of Iowa. It was he who suggested to me to write "The Builders."

It was he who contrived and designed so many beautiful things in my behalf. I think of him today with a great affection. He was big of body, as you know, and he was big of mind also, and he had a heart as big as all outdoors.

Naturally, a letter from him was certificate enough for me; so this frail little man sat in my study, and for two hours he talked and I listened. At one time he was one of the greatest scholars and leaders in Russia. He was a member of the Kerensky cabinet and helped to write the constitution, to which I referred a moment ago, that was crumpled up in the revolution. As one looked at him one saw very bright eyes, but in them the suggestion of one who had journeyed a long way and had passed many graves by the roadside. In America, he said, men seemed to take liberty as a matter of course. They take it for granted, but, he said, "If they had suffered what I have suffered, if they had seen what I have seen, they would not do so." And he told me some things that he had passed through in escaping from Russia, just with his life and nothing else—his life and his wonderful mind. He went on: "They don't know how precious liberty is, because they have forgotten what it cost."

I said to him, "Doesn't the Dictator of Italy tell us that men don't want liberty any longer? Liberty means hesitation, haggling, discussion, debate, inefficiency. They want things done; they want to be told what to do and be made to do it."

"Yes," he said, "but it is only a mood, and it will pass away. If you climb to the top of the Empire State Building in New York City, you will look down upon the most amazing human encampment upon earth. Out in the harbor Lady Liberty holds aloft her torch of light. If it is a clear day you can never forget the scene. But there are days when the mist drifts in from the sea, and everything is obscured. We are living in a day that is hazy and misty, when the old ideals are all blurred; but the winds of God will blow and the mists will lift and liberty will return.

Theory of the Three Degrees

By ARMAND BEDARRIDE, F. P. S., Marseilles, France

Masonic work has for its fundamental characteristic the taking, as its first matter, of a man of "good morals" drawn from the profane crowd;—that is to say, one yet impressed with prejudices, with weaknesses and the common contradictions, and still inclined to narrow sentiments and short-sighted actions;—in order to teach him to transform himself into a man of "the first quality", that is of a quality as superior as possible. This is done not only to increase his own "value", but in order that his improvement may be able consciously to contribute to general human improvement.

Whatever may be the Rite which he practices, whatever may be the jurisdiction under which he is placed, the Mason ought to know that to pass from "the shadows to the Light" demands of him that he consider himself as a building-stone, that it is necessary to joyously cut and polish in order that it may

Each of us carries a spark of white God-fire in his heart which can never go out. It will burn again and lighten the world. Liberty," he said—and there was a ring in his voice—"Liberty is the breath of God and the life of man."

And, brethren, that is true; and it is for us who value the moral and spiritual qualities of our race, the English-speaking races, at least, to keep the liberty that cost so much and has meant so much. Let the rest of the world do as they like and have the kind of state that they like, but we, who have listened to the great voices speaking in our common language, the people of the United States and of Great Britain, will never give up liberty, liberty of thought, liberty of movement, liberty of speech, liberty to worship God. I am one who believes that the future stability of this world, which is now rocking with confusion and upheaval, depends upon the intelligent and understanding friendship and cooperation of the English-speaking peoples. Without it we are lost. There will be no place left where liberty can live.

The dictators will all topple down, brethren. Some of us here expect and believe by the grace of God to see them all gone. If winter comes—as it is the winter of liberty now—spring is sure to follow, a new spring, a new love of liberty and the breaking of fetters and a falling of all Bastiles and dungeons once again. Reborn under God we will stand and look up from the lap of earth into the face of God and be free—politically, religiously, economically—at last free men.

It is a great joy for me to meet this group, coming together from all over the United States. They are old and dear friends. Very often I am making new friends whom I want to keep for the rest of the time, for as one gets a little older he begins to count his friends as the finest jewels of his life. It is painful, to be sure, when we miss familiar voices in this group and others take their places. I count, next to my home and the House of God, among the riches of my life, my Masonic friendships.

tribute with solidity and beauty to the erection of the "Temple of Solomon". This is a society of wisdom, of justice and brotherly love with the sublime ideal which our order has given itself as its mission to turn into actuality.

In the measure of his strength, of his faculties and of his means, the Mason ought to become the best of men and of citizens, to do "good" and abstain from "evil" in all its meanings and in all circumstances, as if it were an "art" or a "trade" in which he wishes to place himself in the first rank.

And it is also, one might say, a "sport" where it is the question of contributing to the victory of the team of the "goods" and fight loyally the teams of the "bads", by showing oneself an "ace" and winning the cup of philanthropy.

In order to transform its neophytes into masters,

Freemasonry has not believed that one degree would be sufficient. It has intended that, once initiated and called to a new and better life than the old one, its members should serve an apprenticeship in the course of which our symbols and our tools of the trade should make them acquainted with the task to be accomplished and the models to be copied. In the fellow-craft degree they may be able to complete the culture of their conscience, the formation of their character and the improvement of their conduct, by the light of that "blazing star" which expresses the supremacy of spirit over matter, the mastery of thought over the body and the harmonious geometry of the laws of nature by the image of which we ought to build our personality and human society, and by the glory of that Grand Architect that no human language can define, the spiritual and living principle which gives us our law and which each one of us is *free* to conceive as he may be able so to do, and as he will know how in that sacred sanctuary, which is our interior tribunal or conscience.

Then the Mason will deserve the mastership. He will have assured, in himself, the triumph of Man over the instinctive and impulsive beast; he will have taken cognizance in his intellect and in his heart of the role of free yet disciplined energy which each individual, no matter how small and feeble he may be, plays in the life of the whole and of the contribution that his goodwill can and ought to use for the rule and pattern of his life.

He will then be worthy to call himself a true disciple of the Master Hiram, who preferred to die rather than make the "plan" fail and neglect his duty by violating the "statutes" of the corporation in order to please intrigue, unhealthy ambition, and presumptuous ignorance. In the Middle Chamber the fellowcraft has taken his place in the grave of Hiram, he has suffered the second death of initiation . . . When he has been raised with the help of the good brethren, he is ripe for "service", for he has taken the succession of the great mythical and disappeared hero.

This theory could be sufficient in itself, for its follows logically the procedure of our ritual and the sole criticism that any one could raise against it is, that the figure of the true master is so high that few men, feeble as we are, show themselves capable of reproducing him wholly. It is the hero of labor, and the wise man *par excellence*, duty made man, but Hiram is an exceptional being, a limited being, while the normal Mason remains, although superior to the common people, still but "middling".

As the philosopher and moralist, Joubert, truly said, "In morality it is necessary to look at the summit in order to reach the middle." Our wise founders have then well calculated. The middle is then between the two columns that is the middle way, and all men of good will can progress there. Perfection not being of this world, let us continue to show it as the supreme goal of the efforts of the Mason, knowing full well that very few among them will be able to arrive at coming near to it at all closely, and that it will be a battle won if a certain number among them begin gaily the ascent of the mountain, and climb some of its cliffs in

the short space of time between the cradle and the grave.

However, I believe that we can, while relying always on our symbolic and ritualistic information, present another theory which does not contradict the first one, but shows the perspective of our art from another angle. I wish to speak of the intrinsic conditions and of the methods of work proper to each degree.

The lodge of the entered apprentice can be indeed considered as the prolongation and extension of the chamber of reflection (preparation room), for, in its representation, it has no windows. No "opening" permits it to receive the light from the outside or to behold that which occurs there; there is but one light alone. In the first place this feeble luminary may represent the conscience of the profane candidate, and in the second case the radiating and sacred Delta (triangle) as the true esoteric illumination of the divine in the human.

It follows then that in this silent and closed place where the profane candidate finds himself, he is left to himself, to his own strength, to his reflections and meditations, in order to make an examination of his conscience and to prepare himself, amid this calm, for the trials to which he is going to be submitted. Everything exhorts him to comprehend the gravity of life, the frailty of the things of this world and the feebleness of man. Everything forces him to edifying thoughts on the littleness of man in the presence of the laws of nature, and its mysterious principle of universal and living architecture.

No help, no support, he is *alone*, dead to the profane existence and waiting (as in an egg) for a second birth. He muses over the replies he is going to make and of the changes of fortune which awaits him. It is a work entirely *interior*, a psychic incubation, in which the *exterior* world plays no part.

In the lodge his initiation is going to be entirely moral and intellectual and will address itself to his mind and to his heart, to his emotions as well as to his reason, but all that is still *himself* and when, he is through with our ritualistic forms and released from the bandage which covered his eyes and prevented him from seeing persons and things, he is going to "receive the light", the exterior and objective world will still be very limited for him. It is the workshop where is established the work on the walls of the temple and the brothers ranged along the columns . . .

Henceforth he will be no longer *alone*, the masters will serve him as guides and will give him good counsel, but on what subject? On the work on the rough stone which is to be transformed into the cubical stone, suitable for building; that is to say, on the improvement of his mentality, of his character, of his capacity for doing good, on the building of his faculties, the harmonizing of his ideas and of his sentiments with the common task and the "rule of the yard" (stone-yard); the fashioning of the individual and social man.

It is then an education entirely intimate and completely personal, the transformation of the interior tribunal, a true "conversion", independent of all dogma, and of all religious denominations, as well as of all knowledge borrowed from the positive sciences, and of

the notions drawn from concrete and ponderable things. Work of good sense, of reason, of wisdom, then of conscience, again of will, of flame and of faith, of the ideal and of strength.

I will call the degree of entered apprentice, then, a degree of *subjective* labor, because it is fed by psychology and by ethics, and all the rest only holds a place there that is episodic, auxiliary or symbolic.

But with the fellowcraft degree everything changes. The lodge is going to receive a supplementary illumination by the blazing star, sign of the fecund royalty of the spirit in all things, and of the dynamic power of thought in man. At the same time it is going to open its windows, which can have only one meaning. That is, it will receive the light from without and the workmen will be able to behold the "outside" society and the universe.

Moreover, one is going from now on to teach geometry, an abstract science of principles, without which no theory of architecture could be established and without which the art of building would be only a routine and an experiment. That is to say that, without it, these practices would be entirely profane and good only for the people who have not "received the light," the people who have not learned regularly the art of building, who are not well acquainted with the nature of materials, or of the better means one could draw from them, of the most practical processes for them to employ and of the most satisfactory manner in which to bring to a good and beautiful and solid building.

Also with this geometry one is going to teach them the artistic side of the trade and "the orders of architecture".

Let us translate these allegories and these symbols into the language of the day. I perceive there that the human thought, formed previously by the apprenticeship is going to make contact with the structure of society and of the environment, together with the architecture of the universe. It is going to *measure the earth* and all that surrounds us, all that is exterior to our "I", the exterior world, in a word; in order to discern the arrangement of it and its proportions, and to determine exactly the *point* where he meets, in consequence, the repercussion that he receives from social life and from human institutions, and from the forces of nature.

In an inverse sense, he is going to investigate the powers and the limits of his personal action in the markets of the city, and of humanity and the cosmos, in its entirety. He is going to investigate how he can build his own small "Temple" inside the greater, and after having instituted his own interior harmony, to adjust it with the exterior harmony and to find his *law* in the list of *laws* of social life and of cosmic life.

Here the great principles and the great directive forces resulting from scientific notions on society and the exterior world, play an important role. It is not the instruction of the sciences in the scholarly acceptance, but the making of contact of the human thought and the human will with the exterior world, notions which result previously from the *form* of our understanding, which builds in our consciousness the image

we have of the *world*, and in which we are going to have to determine our conduct and our evolution.

There then, it is not so much the question of our "I", as it is the question of the "non-I": it is no longer that of psychology but of science, whose information is to be useful to us, in order to formulate the relations we are going to have with *persons* and the *facts*, in applying to persons the rules of morality in the diverse circumstances that the complexity of the social bonds, private or public, is going to present to us and to the facts, the events, the laws of nature, the conduct that wisdom and prudence prescribed for us, and the desire to build according to the "plan".

It is then the *scientific* degree, that of the objective world, and it will help us to discern our rule of conduct, included in the universal rule.

Arrived at this point, the Mason having subdued his passions, enlightened his intellect, strengthened and stabilized his will and having comprehended that *Life* has a spiritual meaning, which surpasses by 100 cubits the material circumstances, the petty interests and the caprices of the individual, is ready for the mastership and for the accomplishment of his mission. It remains for him to dedicate himself to it. I was going to say *consecrate* himself to it. The word is not excessive, for by an operation quasi-superhuman, dead a second time with the Master Hiram, he is going to reincarnate as Hiram in his coffin, and, in his resurrection, is to be reborn by the force of the myth in the person of Hiram himself.

It is a true substitution of personality, considered ritualistically and which ought to complete and perfect *the new man* in his consciousness and his conduct. The Mason henceforth is no longer himself, he is Hiram and from this time forward he ought to think and act in this really superior quality, for being by definition Hiram, he ought to realize in himself the faithful imitation of the *master*. It is no longer the question as before of copying more or less at a distance a *model* submitted to his attention, but of being the reproduction of him, exact in flesh and bone and in spirit, a living photograph of an absolute resemblance.

Now, who is Hiram? It is our *superman*; not he who takes his personality as the centre of the world and establishes his power on the disdain of his fellows, not he who makes of his "ego" an idol, but he who wishes to be great and strong in order better to serve the "rule of the yard" (stone-yard) in consideration of the common good, he who subordinates everything to wisdom, to justice and brotherly love, to the good movement of the work in the *building of the Temple* according to the *plan of light*, of beauty and harmony which tradition calls the *plan of the Grand Architect of the Universe*, engraved on the summit of the consciousness where the human is blended with the divine.

In truth the reincarnation and the survival of this superman in the person of each *master* worthy of that name, constitutes without dogma, without metaphysics, without priesthood and without church, the most religious fact, I was going to say, the most *mystical* fact that one could imagine and give as purpose for the efforts of man.

At the same time, this grandiose solution given to

the problem of the relation between the "I" and the "non-I", the subject and the object, the human person and the universal life, appears indeed the synthesis of the Masonic art.

It is the free and joyous subordination of the individual to the ideal, to the *law of perfection* of himself and of the *All*, for man here enlarges his consciousness up to that of the universal in overleaping the ring of contingencies and sacrifices all that which is short-lived, even his own existence, to that which is eternal, *Truth and Love*.

Are there a great many Masons over all the surface of the globe capable of raising themselves in reality up to such a height? Alas, no, but it is indeed good that there exists on this earth an association which hoists up, like a flag, such a marvelous model, and it is to the honor of Freemasonry to be the latter, as it is the well-known worth of its members that makes disciples for it, even at a distance and in their feebleness. Forward,

Two Views of Masonry

Readers of the MASONIC CRAFTSMAN, so minded, may weigh with discrimination two recent pronouncements upon Freemasonry. For the lucubrations of two highly educated men, of international repute, are now easily available.

One being that part of the Allocution (September, 1935) of Sovereign Grand Commander Melvin M. Johnson, of the northern jurisdiction of the A.A.S.R., entitled "Non-Christian Candidates," which appeared in the February, 1936, CRAFTSMAN; another a book by Bernard Fay, "Revolution and Freemasonry,"* an industrious writer, who has been adjudged to be "free from both cynicism and romanticism . . . without banality."

Brother Johnson's personality and life-work are so familiar to all, that their mention only is required at this time.

Mr. Bernard Fay is equally known in his environment. He has had since his birth in 1893, multiform cultural experiences. At the University of Paris, at Harvard, where a 1919 Chipman fellowship led to a M.A. degree in 1920; and during his later teaching adventures at Columbia, Northwestern, and Iowa Universities. Wherein he has acquired a curious assortment of ideas.

As his book, "Revolution and Freemasonry," when examined in connection with earlier works of his (i. e. "The Revolutionary Spirit in France and America," "Franklin" and "Washington"), exhibits in a full complexity.

Well qualified to write of 18th Century French history, he tells interestingly of the intellectual revolution which destroyed the Old Regime. And endeavors to fix entire responsibility upon an ebullient French Freemasonry. Descanting its variants, genuine and spurious, picturesquely, he devises the contention that

then, valiantly in the foot-steps of Hiram. Let us work and persevere.

And peace to the men of good-will, even if they stumble on the way.

If the apprenticeship is the psychological degree of the subjective world, if the fellowcraft degree is that of the knowledge of the objective world and of the role that man plays there, let us say that the master's degree of the synthesis of the *law* which defines and energizes *action* by the *idea* and sentiment. Let us not fear to say that this sentiment, under the laical form, above all philosophies and of all churches, is the most vast, the most comprehensive and the most pure religious sentiment and one in which all the beliefs and creeds and all the free-thoughts, all the philosophies, all the denominations and all the profane opinions can meet together in fellowship and communion and clasp hands fraternally with each other under the invocation of that sublime trinity, "Wisdom, Strength and Beauty."

—M. B. H. M. A.

*Revolution and Freemasonry 1680-1800, by Bernard Fay. Little Brown Boston 1935. 363 pp. \$3.00



MARCH ANNIVERSARIES

Maj. Gen. David Wooster, aide to General Washington during the Revolution and founder of Hiram Lodge No. 1, New Haven, Conn., was born in Stratford, Conn., March 2, 1710.

Edward Augustus, Duke of York, brother of King George III, was born March 14, 1738, and was initiated, in 1765, in the Lodge of Friendship, Berlin, Germany, later known as the Royal York Lodge of Friendship.

Gen. Mordecai Gist, who served in the American Revolution and was Grand Master of South Carolina (1790-91), was initiated in Lodge No. 16, Baltimore, Md., March 14, 1775.

Col. Joseph Montfort, American statesman and soldier, died at Halifax, N. C., March 25, 1776. He was a member of Royal White Hart Lodge No. 2, in that city.

Thomas Hart Benton, who served in the U. S. Senate from Missouri for thirty consecutive years and was a member of Missouri Lodge No. 1, St. Louis, was born at Hart's Mill, near Hillsboro, N. C., March 14, 1782.

Col. Gunning Bedford, Jr., 1st Grand Master of Delaware (1806-09), was initiated in Washington Lodge No. 1, Wilmington, March 21, 1782. His death occurred in that city, March 30, 1812.

Henry Suzzallo, noted educator, affiliated with the Scottish Rite Bodies of Seattle, Wash., March 30, 1926.

Woodbridge N. Ferris, U. S. Senator from Michigan (1923-28) and prior to that Governor of the state, died at Washington, D. C., March 23, 1928. He was a member of Big Rapids (Mich.) Lodge No. 171.

Maj. Gen. Charles King, noted writer who served in five American wars, died in Milwaukee, Wis., March 17, 1933. He was a member of Wisconsin Commandery, K.T., in the city named.

LIVING BRETHREN

Andrew W. Mellon, Secretary of the Treasury in the Harding, Coolidge and Hoover Cabinets was born at Tallahassee, died at Washington, D. C., March 19, 1854.

Christopher (Kit) Carson, famous Indian Scout, became an Entered Apprentice in Montezuma Lodge No. 109 (now No. 1), Santa Fe, N. Mex., March 29, 1854.

DeWolf Hopper, noted musical comedy star, was born in New York City, March 30, 1858, and was a member in Bloomington, Ill., March 21, 1866. He was a member of the Scottish Rite Bodies at Ft. Leavenworth, Kans.

William F. Cody (Buffalo Bill) was initiated in Platte Valley Lodge

No. 32, North Platte, Nebr., March 5, 1870.

Leopold, Duke of Albany, youngest son of Queen Victoria, was a member of Apollo University Lodge No. 357, Oxford, Eng. In 1877, he was made Junior Grand Warden of the Grand Lodge of England. His death occurred at Cannes, France, March 28, 1884.

Louis Kossuth, Hungarian patriot and member of Cincinnati (Ohio) Lodge No. 133, died at Turin, Italy, March 20, 1894.

Theodore Roosevelt, 26th U. S. President, was passed in Matinecock Lodge No. 806, Oyster Bay, N. Y., March 27, 1901.

Francis S. King, Grand Master of Wyoming (1907) and Active Member in Wyoming of the Southern Supreme Council, was knighted in Immanuel Commandery No. 3, Laramie, Wyo., March 7, 1906. On March 20, 1923, he was appointed Deputy in that state.

Capt. Robert F. Scott, British explorer and member of Drury Lane Lodge No. 2127, London, died in the Antarctic, March 27, 1912.

Henry Suzzallo, noted educator, affiliated with the Scottish Rite Bodies of Seattle, Wash., March 30, 1926.

Alva B. Adams, U. S. Senator from Colorado, received the 32° at Denver, March 20, 1901.

Harry G. Leslie, former Governor of Indiana, was raised in Lafayette (Ind.) Lodge No. 123, March 18, 1905.

Earl C. Mills, Past Imperial Potentate of the Mystic Shrine, became a Royal Arch Mason, at Des Moines, Iowa, March 4, 1912.

Hanford MacNider, 6th National Commander of the American Legion and U. S. Minister to Canada (1929-32), became a Mason in Benevolence Lodge No. 145, Mason City, Iowa, March 6, 1912.

Daniel J. Moody, former Governor of Texas, received the 32° at Galveston, March 19, 1915, affiliating with the Scottish Rite Bodies at Austin, Tex., March 3, 1922.

Arthur T. Hammatt, former Governor of New Mexico, received the 32° at Santa Fe, March 20, 1918.

William T. Gardiner, former Governor of Maine, became a Mason in

of South Dakota, was born in Jackson County, Wisc., March 10, 1870, and is a member of the Scottish Rite Bodies at Yankton.

James B. A. Robertson, 4th Governor of Oklahoma (1919-23), was born in Keokuk County, Iowa, March 15, 1871, and is a member of the York and Scottish Rites, and the Shrine.

The Duke of Connaught and Strathearn, Grand Master of the United Grand Lodge of England since 1901, was initiated in Prince of Wales Lodge No. 259, London, March 24, 1874.

Chalmers L. Panecast, author and editor, was born near Bethesda, Ohio, March 6, 1880, and is a member of Aurora Grata Consistory, Brooklyn, N. Y.

Lawrence M. Judd, Governor of Hawaii (1929-33), was born at Honolulu, March 20, 1887, and became a Mason in Hawaiian Lodge No. 21 of that city.

John E. Weeks, former Governor of Vermont and member of Congress from that state, was initiated in Union Lodge No. 2, Middlebury, Vt., March 5, 1894. He was passed March 19, and raised March 26, of that year.

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Wales, now King Edward VIII, and close to 200 other distinguished citizens and Masons from different parts of the British Empire.

The Prince of Wales was among those who addressed the banquet. Known as "Ambassador of the Empire," his remarks will be remembered because of their appropriateness and especially because this Masonic occasion was among the very last attended by him before he became King Edward VIII.

Sir Maurice Jenks, Past Grand Warden of the United Grand Lodge of England, and former Mayor of London, gave an historical survey of Empire Lodge, of which he is its Senior Past Master.

A most unique event in the history of the lodge, occurring in 1903, was, he stated, the initiation of the late Viscount Hayashi, who was then the Japanese Minister and who became the first ambassador from Japan to England. Immediately following his being made a Master Mason, at which ceremony the Grand Master, the Duke of Connaught, was present, the Viscount was appointed junior warden of the lodge. The next year he was installed master of the lodge, and later the grand lodge conferred the rank of Past Grand Warden of the Grand Lodge of England upon him.

When the Viscount became Foreign Minister in the Imperial Japanese Government, he continued to show an active interest in the fraternity by attending the District Grand Lodge of Japan, constituted under the Grand Lodge of England.

Publishing the remarks of Sir Maurice Jenks, the issue of *The Freemason's Chronicle* for December 7, 1935, states: "The present District Grand Master of Japan, Mr. Goodwyn Isitt, is a son of a past master of this lodge, Mr. Sidney Isitt, now deceased, who initiated Viscount Hayashi and also performed the ceremony of raising him."

Another celebrity initiated into Freemasonry in Empire Lodge No. 2108 was the Sultan of Johore, whose state is in the lower end of the Malay Peninsula. This occurred in 1906, and in 1921, his son, Prince Ahmed Bin Ibrahim of Johore, was also initiated. The Sultan, the speaker added, contributed £500,000 towards the cost of the Singapore Base to commemorate the Silver Jubilee of the late King George V.

Sir Maurice Jenks closed his historical survey with the words of Rev. J. S. Brownrigg, who defined the purposes of Empire Lodge thus: "To cultivate and preserve those feelings which bind Englishmen in whatever clime they may be labouring to the

Mother Country is an object than which none can be in more thorough harmony with the precepts and principles of our Craft."

Remarks were made by many other distinguished members who attended the gathering.

UNIQUE EVENT

Six Fellowcraft Masons of Muncie (Ind.) Lodge No. 433 were raised to the Sublime Degree of the Craft on the afternoon of January 2, 1936, in the presence of three past grand masters of the grand lodge of that state. Three of the candidates were raised, each by one of the distinguished guests—the first, by Mr. Harry Yeo, who is a member of the lodge; the second, by Mr. Richard H. Schweitzer, Sr.; and the third, by Mr. Thomas B. Bohan.

In raising the candidates, each past grand master took the part of master of the lodge in the work of the second section, assisted by the other two in the senior and junior warden stations.

Following the degree work, the Investiture was conducted under the auspices of the Grand Stewards Lodge, as were also the previous occasions at which the late Pro Grand Master, Lord Ampthill, presided.

London has 1,209 lodges, and each year a few hundred Masons are selected for their distinguished services in the Fraternity and elevated to the position of London Rank.

Addressing the newly invested brethren and others of London Rank, the Pro Grand Master called their attention to the great Quetta earthquake which had destroyed the Masonic Temple there, and hence the need for

that each lodge under the English Constitution would make a contribution, of an amount limited to one guinea per lodge, to a building fund for a new Temple.

ETHIOPIA

Long before the present powerful nations of Europe came into existence, the Kingdom of Ethiopia was as highly civilized as that of the Egyptians. The ruins of splendid monuments, obelisks, sphinxes, colossal statues, rock-cut temples, etc., along that portion of the Nile Valley, fully attest the progress of this ancient Hamitic people in the art of architecture. The civilized Ethiopians dwelt in cities, possessed a civil government and laws, were acquainted with the use of hieroglyphics, and the fame of their progress in knowledge and the social arts had in the earliest stages spread over a considerable portion of the earth. About one thousand years before Christ, Meroe was the seat of a flourishing

mon Council for one of London's Wards, Sheriff and Alderman of the Ward of Walbrook. He is associated with a number of manufacturing companies, and is also one of the many Masons who have served as Lord Mayors of London.

LONDON RANK

The fourth annual ceremonial of investiture of the past masters of London lodges who had been honored by the grand master with the distinction of London Rank, to the total of 360, was presided over by the Earl of Harewood, Pro Grand Master, February 12, 1936, in the Grand Temple, Freemasons' Hall. The Pro Grand Master was accompanied by the Deputy Grand Master, Gen. Sir Francis J. Davies, and other dignitaries of the United Grand Lodge, among whom were Director of Ceremonies, Mr. C. R. I. Nicholl; the Earl of Courtown, Senior Grand Warden, and Mr. J. Russell McLaren, President of the Board of General Purposes.

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Ethiopian kingdom, which for a time kept Upper Egypt under sway. The monuments of Meroe are believed to have been modelled from the wonderful architectural structures of Egypt. Several Egyptian kings conquered Ethiopia and ruled the country for short intervals. The fabled Assyrian queen, Semiramis, is said to have invaded Ethiopia in the eleventh century before Christ, and that she aided Shishak, king of Egypt, in his war against Rehoboam, king of Judah, in 957 B.C. According to the Scripture narrative they had made considerable progress in the art of war, controlled the Red Sea navigation and held sway over a large portion of Arabia.

The gradual increase of the Ethiopian power finally enabled the king, Sabaco or Sheba, to conquer Egypt, over which he and his two successors, Sevechus and Tarakus, reigned successively. Sevechus, called So in Scripture, was so powerful a monarch that Hoshea, king of Israel, rose in revolt against the Assyrians, relying upon the aid of So, but not supported by the Ethiopian ally. Hoshea and his subjects were re-carried into the Assyrian captivity. Tarakus, the Tirhakah of Scripture, was a more warlike sovereign, for he led an army against Sennacherib, king of Assyria, who was then besieging Jerusalem, and the Egyptian traditions, preserved in the time of Herodotus, give the account of the destruction of Sennacherib's army of one hundred and eighty-five thousand men in a night panic, as mentioned in the Hebrew Scriptures.

In the reign of Psammetichus in Egypt, 700 B.C., two hundred and forty thousand Egyptians of the warrior caste, offended at their king's favour to Greek merchants whom he had invited to settle in Egypt, migrated to Ethiopia and were settled in the extreme southern part of the country. These useful colonists instructed the Ethiopians in the improvements then recently made in the art of war and thus prepared them for resisting the invasion by the Persians. No sooner had the Persian king, Cambyses, conquered Egypt, 525 B.C., than he invaded Ethiopia without preparing any store of provisions, ignorant of the deserts through which he had to pass, so that the Persian army was destroyed by famine.

The religion of the Ethiopians was similar to that of Europe. Ammon was the chief of the Ethiopian gods and several temples were erected to his worship. The political power was vested in a priesthood, who comprised a sacred caste, and whenever they became tired of their king, they sent a courier with orders for him to die. Ergamenes, who had reigned early in

the third century B.C., and had been instructed in the Greek philosophy, resisted this foolish custom, stormed the fortresses of the priests, massacred many of them and founded a new religion. As a result, during the reign of Queen Candace, the Jewish religion prevailed in Meroe and the queen's confidential adviser went to worship in Jerusalem, and when he returned, A.D. 53, he was converted to Christianity by St. Philip and thus became the means of introducing that religion into Ethiopia. Ever since that time the Christian religion has prevailed among the Ethiopians and their descendants, the modern Abyssinians.

A stone slab, eight feet by three and a half, found in Axum, has an antique Greek inscription, which, translated, begins as follows:—"We, Aeizamus, king of Axomites, and of the Homerites, and of Raeidan, and of the Ethiopians, and of the Sabaeans, and of Zeyla, and of Tiamo, and the Boja, and of the Tague, King of Kings, Son of God, etc."

The great changes in the lines of trade, the ravages of successive conquerors and revolutions, the fanaticism of the Saracens and the ruin of the fertile soil by the moving sands of the desert, together with the pressure of nomadic hordes, all contributed to the downfall of this powerful ancient empire.—Paul L. Alexander, "The Freemason."

FACTORS RELATING TO PUBLIC DEBT CAPACITY

The Federal government is spending nearly twice its income and the accumulated deficits since the depression began now amount to more than \$15,000,000,000. By the end of the next fiscal year, June 30, 1937, it is estimated that the Federal debt will be in the neighborhood of \$36,000,000,000, or an increase of about \$20,000,000 over 1930. Part of the outstanding debt represents recoverable assets but these in a measure may be offset by contingent liabilities of more than \$4,000,000,000. Aggregate public debt—Federal, state and local—at the end of the next fiscal year will be in the vicinity of \$56,000,000,000. It is well to ponder over the fact that per capita public debt at present totals more than \$400 as against \$58 in 1913, whereas per capita national income is only about 15% more than the pre-war year.

In the name of relief and recovery, stupendous outlays of public funds are being made without serious consideration as to the source of payment. The prevailing spending philosophy has provided an opening wedge for pressure groups to make raids upon the

Federal Treasury but these funds for the most part have not been put to productive use. Even communities and states capable of self-support have joined in the scramble for these public funds. Many billions of dollars have been spent to prime the business pump and create new jobs but this process has been ineffective as is shown by the fact that the number of unemployed still hovers around 10,000,000, or about the same as when the public works program began. No one questions that those in actual need should be provided for but this should be done as far as possible within the capacity of states and municipalities where it can be more efficiently handled and the responsibility more definitely fixed.

Instead, relief has been largely Federalized as is evidenced by the central government underwriting about 75% of the entire relief burden of the country. Such a system tends to break down the initiative and sense of responsibility of states and municipalities and converts them into vassals of the central government. In the mean time, a huge bureaucracy has been built up to carry on the manifold activities at Washington. The number of new civilian employees added to the Federal payroll since March, 1933, is estimated at more than 235,000, or a gain of 40%, and each month several thousand new recruits are added.

Governmental expenditures now represent approximately one-third of our national income. It is a startling fact that if all public expenditures were to be met by taxes, we would be the highest taxed people in the world. In addition to the staggering governmental expenditures, which constitute inevitable taxation, still greater burdens are now being imposed under the Social Security Act. By means of this Act, taxes of 1% on payrolls are levied for this year, and they will gradually increase until in 1949 the combined taxes paid by employer and employee will aggregate more than 10% of payrolls. In order that the social insurance plan may be brought somewhere within the capacity of the nation, it will be absolutely necessary that all forms of governmental waste and extravagance be eliminated, otherwise the plan will fall of its own weight and thus intensify insecurity.

The greatest contribution toward fundamental security for the worker would be the establishment of sound monetary and fiscal policies by the Federal government.

The question of government finance must be met squarely and promptly as we can not continue indefinitely to pile up deficits. No one can estimate what

the debt capacity of the country may be, as too many factors enter into its determination. A nation can maintain a larger debt structure if its obligations are financed out of savings and widely held by the public, than if these securities are concentrated in banking institutions. At present about 53% of government securities are held by the banks of the country, and of the new government securities issued during the fiscal year 1935, the banks bought about 91%. In other words, the banks of the country are largely financing the government deficits.

A government that is economical, has concern for the means of payment and the capacity of the nation, and makes a determined effort to bring its budget into balance is in a much better position to assume new obligations than one that disregards the fundamental principles of sound finance.

In the final analysis, debt capacity is determined by the ability and willingness of the people to meet the accumulated bills through taxation. When a point is reached when it is impossible for a government to bridge the gap between income and outgo by means of taxation or through borrowing, then the only recourse is repudiation or starting the printing press.

The bulk of government expenditures come from taxes which in turn must be met out of national income, present or future. There is no other important source. The higher the tax payments, the less there will be for food, clothing, and shelter and other items that go to make up the standard of living of the average individual. Furthermore, heavy drains upon incomes of corporations mean less funds available for plant repairs, purchases of new equipment and the like which would provide work for the unemployed, as well as less for reserves to tide over the emergency periods. During the depression years 1930-1934 inclusive, the amount of money paid out by business enterprise exceeded income produced by more than \$26,000,000,000. This represented a drain upon reserves and was used to meet payrolls, interest and dividend payments, taxes and other items. In case, therefore, taxes should become so burdensome that substantial reserves can not be established, then this depression cushion would be sadly depleted and an overwhelming burden would be imposed upon the government.

While no one desires additional tax burdens, apparently the only effective curb to huge Federal expenditures is the imposition of higher levies on a broad basis so the entire public may become tax conscious. When average individuals are forced to realize that the vast outlay of public funds must be

paid out of their pocketbooks, it is very likely that a vigorous reaction would come against waste and extravagance so that legislators would be compelled to put on the brakes. The sooner the general public is forced to face realities, the sooner the financial house of the government will be put in order and the budget balanced. Such a development would have far-reaching constructive effects as it would restore public confidence and provide the basis for a real and substantial business recovery.

AN ALL-AMERICAN MENACE

A year ago the so-called Townsend Plan was considered much more funny than dangerous. It was laughed out of the newspapers and kicked out of Congress. But now, alas, the nation is learning that the Townsend Plan

isn't a joke at all. It isn't a joke, because those who believe in it haven't any sense of humor, and it takes two to make a joke.

The point of the joke, six months ago, was that the inventors of the Townsend Plan had forgotten to provide any sane or practical method of paying for it. But the Townsendites of today don't care. All they care about is the Plan. Somebody else can worry about paying for it.

It's about time that somebody did some real worrying about it. This country, after all, is a kind of democracy, more or less governed by the elected representatives of the people. They get themselves elected by promising to do certain things when they get

A revolving tax, or something, is supposed to pay for it. Revolving poppycock! That's how the suckers

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[March, 1936

[March, 1936]

MASONIC CRAFTSMAN

figured they could make a fortune by mailing dime letters to their friends. That was the Ponzi method of money-making. Let's figure it out on a nickel basis. How many times can you tax a revolving nickel's worth of business and still have the nickel?

It's a wonder the Townsendites don't include the cat-and-rat farm in their plan. You raise cats for their fur. You raise rats to feed the cats. When you skin the cats you feed their carcasses to the rats. You sell the cat skins and make a million dollars. It's as simple as that.

It's simple, but it's also sad. These thousands and millions of Townsendites are victims of their own dumbness and the cleverness of other people. The managers of the Townsend movement, for the most part, are unscrupulous political crooks.

They know the tricks of their trade. Many of them were trained by long experience in the badger-game of pressure politics. Some served the Anti-Saloon League, so long as there was money to be made by turning politicians into prohibitionists. They are expert organizers, high-powered promoters, and they can deliver the goods. That's why the Townsendites put them on their payroll.

It's their job to make cowards out of Congressmen, which almost anybody can do by shaking a fistful of votes in the face of a candidate for public office. They get paid for cracking the

whip over politicians, and they don't really care what happens to the Townsend Plan or the country's peace and prosperity. They are the racketeers of present-day politics, the hired "muscle-men" of organized minorities. They are the carpet-baggers of the depression, too, though they are much too smart to take a job in politics. Their job is to "turn the heat" on candidates, to put 'em on the spot and make 'em like it. And every pussy-footing, self-seeking, vote-snatching politician is scared stiff of them.

They are all over the place in these troubled times, and so are the poor fish they feed on. Their victims this time are the poor and needy, the old and tired, the disillusioned and despairing, who have been badly treated in life and are pathetically willing to follow any will-o'-the-wisp which seems to promise a little peace and comfort. These are the kind, too, who have great faith in dreams and visions, for they have lost faith in realities. That is why a kind of fanaticism sustains the Townsend Plan against all reasonable argument and the overwhelming evidence of facts and figures.

Nobody knows certainly how many Townsendites will march to the polls this year to vote for a dream and delusion. But they will march. The danger is real. These crusaders to Utopia have a crazy courage and determination, and their hired leaders know how to make their attack effective.

It will be more effective because these are our own people who are mustering to march on Washington. They have a right to be heard, they mean well and their faith is the kind that moves mountains. And they intend to get their way by lawful and orderly methods,—by ballots not bullets.

The Townsend Plan must be met and answered with courage and determination, or it cannot be halted before it has done grave damage. Those who truckle to the Townsendites in the coming campaign are cowards, unfit for public office. Some will be worse than cowards. They will promise to support the Plan in Congress, or give it the consent of silence, hoping and intending to forget all about it when they get to Washington. But the Townsend management may not allow them to forget.

One word will answer the menace of the Townsend Plan. When candidates are asked, as they have been and will be, whether they approve the Plan and will vote for it, the honest answer is "No." Sensible public opinion will respect the man who says "No." He needn't say why, but he must say "No." —*The Houghton Line*.

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WHAT ATTRACTED YOU?

Ask a hundred Masons what attracted them to Masonry, and most of the answers will be exceedingly indefinite and unconvincing. It is doubtful if many petitioners for the degrees formulate, even in their own minds, what they seek or expect to find in Masonry. An official picture is drawn for the petitioner by the declarations he is required to make, which if not considered mere formalities, definitely answers the question.

"A favorable opinion conceived of the institution" may be taken for granted. Lacking this a man would not seek admission. But there is, or must be, some particular thing which prompts a man to petition a Lodge for membership. And this particular thing is not the same with those who make application.

Now, what induced you to become a Mason? No one can answer but him who made the request.

*A hungry dog went walking,
Into a grocery store.
The grocer tossed a frankfurter
To Fido on the floor,
And he said, "Now doggie eat it."
Said Fido, "I decline,
For in that little sausage
Is an old sweetheart of mine."*

EPITAPH

*Here lies the man whose crown was won,
By blowing through an empty gun.
No sooner through the gun he blew,
Than up the golden stairs he flew.
And met the girl on heaven's green
Who lit the fire with kerosene.*

AT A BUSY TIME

"What time is it by your watch?"
"Fifteen after."
"After what?"
"I don't know. I had to lay one of the hands off."

SHARED TROUBLES

The bride of a few weeks noticed that her husband was depressed.

"Gerald, dearest," she said, "I know something is troubling you, and I want you to tell me what it is; your worries are not your worries now, they are *our* worries."

"Oh, very well," he said, "We've just had a letter from a girl in New York, and she's suing us for breach of promise."

BEFORE BREAKFAST WILL DO
Farmer: You're not afraid of early hours, I presume?

New Hand: No, you can't stop too early for me.

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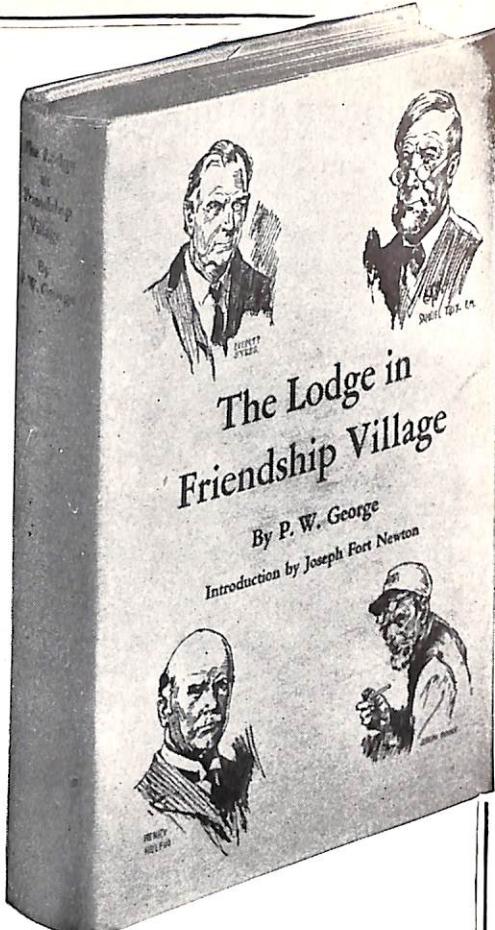
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